

*The Dreadful Character of a Drunkard;
Or, The Odious and beastly Sin of Drunken-
ness, Described and Condemned,
showing the fearful Judgments that have be-
fallen notorious Drunkards: With brief
Exhortations to persuade Men from that
Swinish and abominable Sin.*

*Cor. 6. 10. Drunkards shall not inherit the
Kingdom of Heaven.*

With Allowance.



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The dreadful Character and

Condition of a Drunkard.

Habakkuk 2. 15, 16.

Woe to him that giveth his neighbour drink, that puttest thy bottel to him, and makest him drunk also, that thou mayest look on his nakedness.

Thou art filled with shame for glory, drink of thou also, and let thy foreskin be uncovered, the Cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

The Prophet Habakkuk in the foregoing verses of this chapter, having denounced several Woes against several Evils and reigning Sins, as Pride and Coberousness, he comes here in this place to denounce a sad woe against that most cursed and abominable Sin of Drunkenness, a Sin too much abounding in these Days. Woe (saith the Prophet) to him that giveth his Neighbour drink. The Word in the original is, woe to him that drinketh to his neighbour, that is, with an intent to make him drunk, as the following

The Dreadful Character

words do declare, that puttest thy bottle to him and makest him drunk also: The world in the Original is, that puttest thy poyson to him: discovering to us the great evil that is in over-much drinking; it poysons the soul, and makes the whole man unserviceable both to God & man.

Now that I may discover unto you the odiousness of this beastly, swinish, and abominable sin of drunkenness, I shall first set forth unto you, the nature and condition of this filthy evil; and thereby shew you what it is: in the next place (God willing) I shall endeavour to set forth unto you the odiousness of this beast-like sin; and then give you some further discoveries thereof, in shewing you: 1. How this Sin of Drunkenness is hurtful both to our own & other mens Souls. 2. How it is offensive and displeasing to God, and odious to good men. And then, 3. I shall shew you how it wounds and destroys both our good names, our Credit, our estates, yea, our all in this life; yea, (and without the great mercy of God) how it will bring everlasting horror and confusion upon us, both in soul and body to all eternity in the life to come. And then 4thly and lastly, I shall give you some few (but fearful) examples of Gods heavy wrath and vengeance executed upon notorious Drunkards, even in this Life, and so conclude in a Word or two of Exhortation.

Drunk

of a Drunkard.

Drunkennes is a flaring evil, a sweet poison (as one saith) and delightful sin, which who so delighteth himself in, is not himself, but a common shame even to Nature it self, and perpetual disgrace to mankind.

And men may be said to be guilty of Drunkennes, when they take in either wine or strong drink beyond measure, so as there follows an intoxication of the powers of the Soul: and this Drunkennes is a sin that procures miserable plagues and sorrows both to the Soul and to the Body, inflaming the blood with unnatural heat, from whence comes Dropsies, Consumptions, and cold Diseases, with untimely deaths; so that many by drinking healths to others, have drank away health from themselves, a most abominable practice.

Secondly, Drunkennes confounds the memory, dulls the understanding, distempers the body, defaceth beauty, and hurts the mind: for the heart and Brain being the mediate Instruments of the Soul, are by Drinking distempered and inflamed, and thereupon ariseth wicked imaginations, disordered and unruly affections: from whence also cometh stinking breaths, redness of eyes, weakness, woes, sorrows, wounds, and contentions, and such like, being the fruits thereof, as Solomon saith, Prov. 22. 29, 30. In v. 29. saith he, Who hath woes, who hath sor-

The dreadful Character

rows? who hath contention? who hath babblings? who hath wounds without cause? who hath redness of eyes? They (saith he, v. 30.) that tarry long at the Wine, they that go to mixt Wine. 3. Drunkenness Corrupteth the Blood, drowneeth the Spirits, and beggars the Purse. The Drunkard (saith Solomon, Prov. 23. 21.) shall come to poverty. And further it enricheth the Carcass with Surfeits and Dropsies, and turns the very Blood into Water, and the very Soul into froth, twiningly disanimating the understanding power of the same: 4. Drunkenness causeth vomiting and filthiness, of which the Lord himself complains by the Prophet Isaiah, Chap. 21. 7, 8. Speaking of the Priests, he saith, They have also erred through Wine, and through strong drink they are out of the way; the Priests and the Prophets have erred through strong Drink, they are swallowed up in Wine, they are out of the way through strong drink, they erre in Vision, they stumble in Judgment; for all Tables are full of Vomit and filthiness, so that there is no place clean. Now the evil of this abominable Sin of Drunkenness, I shall here set forth unto you in these three things; 1. As it respects God. 2. As it respects Men. 3. As it respects the drunkards themselves. And 1. As it respects God; and so the Sin of Drunkenness makes men forget God

of a Drunkard.

God and his Laws, Hof. 13. 5. Prov. 31. 4, 5. saith Solomon, drinking wine and strong drink makes Men forget both the Laws of God and Man. 2. Drunkenness is Idolatry, it sets up another God, which is a most notorious Sin, Phil. 3. 19. Whose God is their belly, saith the Apostle; the Babilonians had Bell for their God, a God of Brass, but drunkards and gluttons make their Bellies their Gods; Gods of Flesh; their whole thoughts, cares, and endeavours, are only to please their Bellies, the whole course of their Life is nothing else but a filthy delight in drinking and swilling to please their base lusts: they are Belly-Gods which love good Liquors, who set be their Bellies, as St. Paul saith, Rom. 16. 11. The Rabbies were used to say, that he was a Belly-God that drank a quart of Wine: We have many such among us, and do not they that drink Healths upon their Knees, Sacrifice it to those they drink to, and thereby make Gods of them? 3. Drunkards abuse the good Creatures of God, which they should use to the honour and glory of God; these they abuse in the maintenance, pleasing, and pampering of their own base sinful Lusts and Pleasures; which are bitter Enemies to God and his Truth, and ought to be mortified, 1 Cor. 13. 31. saith St. Paul, Whether you eat or drink, or whatsoever ye do, do all to the glory of God: what glory has

The Dreadful Character

the Lord when men make swill-tubs of their bellies, & so ober-satisfie themselves with drinking, that they are unfit for motion, either for God or men, and fit for nothing but to sleep?

4. Drunkennesse is a Sacrilegious robbing of God of his Worship. You know we are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have ober-cram'd themselves with meat, and ober-liquored their filthy Carkasses with inordinate drinking, how unfit then are these men, thus distempered with drink, for the Worship and service of God? their heads are either too heavy, or too light, and their hearts are dull and droulie, and God may have the Drunken carkasses, but as for their hearts and Spirits, they have none then for God: they are then fit for nothing but the Devils mudgerie, Hos. 4. 11. The Prophet saith, Wine, and new Wine takes away the heart: excess or obermuch either in eating or drinking, causes defects in the service of God: and as for such persons, God may have a little bodily worship and Lip-labour from them, a few droulie sleepe performances: but as for Spiritual Heavenly service and Worship, that is not to be had of them, though the Lord be a Spirit, most Wise, most Holy, most Great, & most Glorious, who will be Worshipped, if acceptably, in Spirit and truth.

of a Drunkard.

Secondly, for the evil of Drunkenness, as it respects others. First of all, drunkenness makes men forget the condition of others: those that give themselves to the evil of Drunkenness, mind not at all the estate or Condition either of Church or State, let come what will come, so they may have drink enough, their Pipes and their Pots, it matters not what becomes of others. The Prophet saith, Amos 6. 4, 5, 6. They eat the Lambs out of the Flock, and the Calves out of the midst of the stalls, they drink Wine in Bowls, and anoint themselves with chief ointments; but they are not grieved for the afflictions of Joseph.

2. Drunkenness doth exceedingly wrong and impoverish the poorer sort: Drunkards and gluttons are like Caterpillars and Locusts, which devour that which should maintain and relieve others; did not men exceed so much in eating and drinking as they do, there would be more plenty and more cheapness, and more relief for the Poor than there is: for one Drunken beast devours more than would very well refresh and satisfy an hundred poor people that lie in want and misery; I dare confidently aver it for truth, and do verily believe it, that if the Poor might have but one quarter of what is spent sinfully, and superfluously in rioting and Drunkenness, I do believe, nay, I am confident, I say, that we should

The Dreadful Character

Should see no Beggars in our Streets, nor hear any complaint for want of Bread at our doors: There is a Generation (saith Solomon, Prov. 30.14.) whose Teeth are as Swords, and their Jaw-teeth like Knives, to devour the poor from off the Earth, and the needy from among Men. And such are the Teeth and Jaw-Teeth of Drunkards and Gluttons; they make both Bread and Drink dear. 3. Drunkards do wrong the chastity of others who make more lustful attempts, or commit more fouler acts of uncleanness, than those that delight themselves in drunkenness; fulness of drink breeds fulness of sin and fulness of lust; intemperancy begets incontinency, and after rioting and drunkenness, follows chambering & wantonness, Rom. 13.13. When Lot was fill'd with wine, then was he fit for incest, Gen. 19.31,32,33. And the drunken Sodomites, of whom the Text speaks, were guilty of most horrible uncleanness. 4. Drunkenness gives evil examples to others, they draw others in to follow their own abominable filthy practice to intemperancy, in eating & drinking, which is a very great evil, 1 Pet. 4. 14. They think it strange (saith the Apostle) that you run not with them to the same excess of riot. There is a very great inclination in the hearts of Men naturally to follow others in eating & drinking excessively; they will not onely go but run to it;

of a Drunkard.

it; little inhibition will serbe the turn, they need not to be asked twice, therefore Solomon Counselleth his Son, Pro.22.20. not to keep Company with wine-sibbers. One drunkard Poysons another with his Sin, and Men are as it were poysoned by the evil examples of others. 5. This abominable sin of drunkenness brings down heauy Judgements from God, Isa. 5.12,13. there the intemperancy of the people is first set down, and then the Judgments that followed thereupon; They rose up early, and sat up late, to follow after strong Drink, as too too many now adays do, from the Bed to the Ale-house, & from the Ale-house to Bed again: but verse 13. behold the Judgments of the Lord upon them: Therefore, saith the Lord, (because of their excessive drinking) my people are gone into Captivity, because they haue no knowledge: Their Gluttony and Drunkenness made them both senceless and sensual, and their honourable men are famisht, and their mul itude is dyed up with thirst, a most sad (but suitable) judgment. So likewise Belshazzar, he Feasts and Revels with a thousand of his Lords, & that very Night when he was in the midst of his jollity he was depriv'd of his Kingdom, & himself also slain; as you may see in Dan.5. He drank Wine, & praised the Gods of Silver and Gold, of Wood, and of Brass, and that very night did the Lord cut him off.

The Dreadful Character

off. So 2 Sam. 13. Ammon being drunk, was slain by Absaloms servants. Through drunkenness Benhadad with 32 other Kings, were by the Israelites overcome, 1 Kings 20. 11. So likewise David, a man after Gods own heart, 2 Sam. 11. 13. made Uriah Drunk, thinking thereby to have covered his horrid sin of Adultery, for the which he sorely smarted afterwards; So Herod Mat. 4. in his drunken banquet, caused John the Baptist to be Beheaded, and what become of him? He was deposed, and dyed miserably in his exile. So the Jews, Isa. 5. drunk till they were thirsty, and then Hell was prepared for them. Through Drunkenness even Righteous Lots Daughters lay with their Father, and so two cursed Nations sprung from their Loins, Gen. 19. 31. Through drunkenness Nabals heart dyed within him, 1 Sam. 25. 23. Through drunkenness the Philistines, (Judges 16. 35. making sport to themselves with poor Sampson) had the house pulled down about their ears.

Thirdly, The evil of this most odious sin of drunkenness, as it respects the drunkards themselves, consists in these five things. 1. It hurts their Souls. 2. Their Bodies. 3. The whole man. 4. It impoverisheth their estates. And 5. It disgraces their names, and staineth their Credit, even in the World.

And first, for the soul, drunkenness clogs and
in.

of a Drunkard.

infatuates the understanding, blinds the mind, and besots the Spirits, Isa. 21. 7. The Priests and Prophets erred through wine, & through strong drink were they out of the way: they err in vision, & stumble in judgment. Drunkards drowne their wits and their senses in the Ale-tubs. 2. Drunkennesse disorders the affections; by overmuch drinking the government of reason is laid asleepe; and so the affections grow disorderly, and then wanton Lusts, Vascibious thoughts and desires travele up and down the Region of the Soul, and over-power and disorder the affections, 2 Pet. 2. 13, 14. 3. Drunkennesse hinders the activity of Gifts and graces in the soul: when a man is overladen with any burthen, he cannot move nimbly; so when men have overladen themselves with too much drink, more then they can well bear, they are altogether unfit for the service either of God or men; they are then fit for nothing but sleep.

2. Drunkennesse is hurtful for the bodies of men; overmuch and excessive drinking, bringeth sickness, and is destructive to health; almost all the Diseases which men have, come from the abundance of ill humours in the body, and from whence comes these humours? But from the intemperancy either in eating or drinking; when men that are moderate and sparing in the use of the Creature, they are seldom Troubled
with

The Dreadful Character

with any Disease. Sobriety is the best friends to health, & a great enemy it hath been to drunkenness, 1 Cor. 11. 29, 30. The Corinthians were excessive in their eating and drinking, and what saith Paul of them? For this cause (saith he, v. 30.) many among them were sick and weak. See Hos. 7. 5. With Bottles of Wine the Princes have made the King sick.

3. Drunkenness is hurtful to the whole Man, As 1. by drunkenness a man is brought into bondage under the Creatures which God hath given him, if he had grace to use a right dominion over them. Drunkards are under the Tyranny and Bondage of their Pots and Cups, they are Slaves to their drink. 2. By Drunkenness Men become worse then the very Beasts: The Brute creatures, all unles Dogs and Swine, will neither Eat nor Drink more then what serves to satisfy Nature, neither can you perswade or force them to take more: But Drunkards, they drink not to satisfy, but to surfeit Nature, Prov. 23. 35. When the Drunkard was beaten, he felt it not: Drunkenness bereaves Men even of common sense; The Horse and the Ass may teach Drunkards Wit, if they had but grace to consider when they are sober. 3. Drunkenness hastens Death. Many I am perswaded might have lived longer, if they had lived more soberly: Drunkenness shortens Mens days. Drunkards drink
healths

healths to others, but drink away health from themselves. Many Dye by the Sword, but many more by surfeiting and Drunkenness: The Corinthians excess in Drinking, sent many of them to their long homes, 2 Cor. 14. 30. Drunkenness either abridges or takes away Lives of Men: How many have come to untimely ends in their drink? How many are there too often kill'd by Men in their drink, and destroyed? one Drunkard kills another when he is Drunk, and so brings himself to the Gallows when he is sober. How many casualties do there dayly happen to Men in their Drink? Many a Drunkard hath killed himself in his Drink; some I know that hath drowned themselves in their Drink; and others by falling have broke their Necks in their Drink as they were going home: Drink makes them desperate and valiant for the Devil, but if they repent not, they shall wish they had been more sober when they are in Hell.

4. Drunkenness makes men very secure and fearless. Come (said those Drunkards to the Prophet) we will fill our selves with strong Drink, and to morrow shall be as this day, and much more abundant. Drunkards do not consider that when they are at their Cups, they are at the Devils Work, and dancing about the very brink of Hell. Ships that are heaby laden sink deep into the water, but if over-laden, they drown themselves:

The Dreadful Character.

themselves : so men that are overladen with Drinke, sink deep into the Sea of carnal security, and for ever hazard the drowning of their Souls in Hell, Luke 21.34,35. saith our Saviour ; speaking of the end of the world ; If your hearts be overcharged with surfeiting and Drunkenness, that day will come on you unawares, even suddenly as a snare. 5. Drunkenness is such a Sin as endangers mens eternal state hereafter ; yea, and certainly without repentance, excludes men from coming to Heaven : Be not Deceived, (saith the Apostle, 1 Cor. 6.9,10.) neither fornicators, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards, shall inherit the Kingdom of God. The rich Glutton you know, Luke 16. was cast into hell, that was his portion. The Apostle saith, Gal. 5.21. They that do such things shall not Inherit the Kingdom of Heaven : What things ? Why drunkenness and Revellings ; which saith the Apostle, are the fruits of the flesh, and without repentance, will for ever cast mens souls into hell ; for no Drunkard that lives and dyes in his Sin, shall ever inherit the Kingdom of Heaven.

4. This cursed filthy sin of drunkenness destroys the Estates of men ; it consumes them to nothing, as Solomon saith, Prov.23.31. The drunkard & the glutton shall come to poverty, & drowsiness shall cloth a man with rags. Many by drunkenness and gluttony, rioting & rebelling
in

in their youth, have brought themselves to ex-
perience poverty in their age: many in their
youngful days have so consumed their estates in
pleasing and pampering their lustful appetites
with drink, that in their old age they wanted a
piece of bread to eat, and then instead of laughing
and rioting, they have been tormented for want, and
sorrow and lament for that still image of the great
severity of God. The prodigal came
among the Scribes, brought him to want among
the Scribes. He, said Solomon, Prov. 21. 17.
that loveth Wine and Oyl, shall not be rich:
that is, he that loveth and delighteth in these
things, shall never be rich, but shall come to
poverty.

Drunkards wrong both the Honour
and reputation of men; Intemperance brings
a report upon men. Noah's drunkenness was a
great disgrace to him, Prov. 23. 7. Drink
He that is a Companion of riotous Men,
shameth his Father. And if it be so that he
be Companions of such persons, how ill is it
then to be a Drunken person? Drunkards shame
both themselves and their Father, he whom
men may say, and that truly, that he is a
Sinner, a man who is not. Isa. 28. 8. (said the
poet) All tables are full of vomit and filth-
iness, so that there is no place clean: where
vile words come it to the Stomach and the

The Dreadful Chase after

Drunkenness is a night work. They that are Drunk (saith the Spittle) 1 Thel. 5. 7. are drunken in the night. It is a work of darkness, and it must needs disgrace a man. Altho' will believe or give credit to what a drunken man says? I beseech you then in the name of Christ, and as you love your own souls, your wives, and good name, take heed of this beastly sin, and abide in: as our Saviour saith, Luke 21. 34. Take heed (saith he) to your selves, least at any time your hearts are over-charged with surfeiting and Drunkenness. Let us (as the Spittle saith) Rom. 13. 13. walk honestly, as in the day, not in rioting and drunkenness: let us not be intemperate; why should we pamper up and please our vile bodies, which will shortly die & become meat for the worms? the Spittles rule is, Make no provision for the flesh, to fulfil the Lusts thereof.

I shall now briefly shew you some few, but fearful examples of Gods judgments executed upon notorious Drunkards, and so I shall conclude.

On the night of February in the year 1578, a company of drunkards, whose names are recorded as followeth: Adam Gibbert, George Keeple, John Keyfel, Peter Horlandoff, John Warner, Simon Heamkers, Jacob Hermans, Herman Frow: these eight drunkards in con-

traint

temple of the blessed Sabbath, agreed to go to
the Tavern on the Lord's day to be merry: and
coming to the house of one Anthony Hodge,
an honest godly man, they called for burne white,
sack, claret, and what not: the good man willing
to give them any, desired them to go to Church
to hear the word of God: but they all said
Adam Gibbens refused, saying they loathed that
exercise. Whereupon the Devil departed, who be-
ing gone to Church, they began to curse and swear
wishing he might break his neck ere he returned:
and wishing the Devil might break their necks,
if they went from thence till they had some
wine: whereupon the Devil in the likeness
of a young man appeared unto them, bringing
in his hand a flagon of wine, and so drank out
to them; saying, Good fellows be merry, you
shall have wine enough; you seem lusty Lads,
and I hope you will pay me well: who answer-
ing, said, they would either pay him, or engage
their necks for it, yea, rather then fail, their
bodies and souls: Thus these men continued
drinking and swelling so long, till they could
hardly see one another: at last the Devil came
and told them, that now they must pay for all;
at which their hearts waxed cold; but the Devil
had them be of good cheer, for now they must
drink fire and brimstone with him, in the fire of
hell for ever. At which the Devil broke their
Intemperance

The Drunken Character

necker, slunder, and beliger them. And thus ended these Drunkards their miserable days, which may serve for a caution for all Drunkards for ever.

Another example of Gods judgement, was shewed upon two Drunkards at a place called Almain, on the fourth of July, 1508. the truth whereof is as followeth. Two Drunkards coming into a Tavern, called for wine: which they presently had the best, but they disliking it, for the richness of it, demanded better: so they had some of old and new, where they sat swelling & drinking until they were both as drunk as dogs: then one of them began a carousing cup to his fellow, who plunging him, asked who he should drink to. (quoth this murthered drunkard) why, I drink to God; upon which he drank a whole carouse; and poisoning out, he asked his drunken companion which Wine God should drink, the best of either, of which he would: then having filled up his cup with new wine, he held up his hand over his head, as though God should have plucked him indeed: murtherously speaking these blasphemous words.

God (said he) I would fain know what Wine thou lovest, this new Wine is good enough, and was good for thee, if thou hadst any better, better thou shouldst have had, but such as it is, take it and carouse it off. But behold the dreadful

that the Lord might shew his power, and that he might shew his might, that the drunken man could not pull it in again, nor stir his body from the place where it stood: where for a while he stood in most fearful manner, his countenance looking most ghastly & fearful to behold: for he seemed to be alive, but stirred not; after which the people sought to remove him, but could not; then they tried to burn him, but could not; then they sought to burn him, house and all, but no fire would take hold of it: at which they concluded, that God had made him a fearful example, and perpetual spectacle to all Drunkenards for ever. And in this very plain and manner as you have heard, standeth this blasphemous Drunkard to this very day: the other Drunkard his companion upon this, they hanged upon a gibbet before the door of the town house. Thus hath the Lord in all ages manifested his just displeasure against this detestable & heinous sin of Drunkenness.

Now then seeing Drunkenness is so offensive to God, and bringeth such great evils as you have heard upon men in this life, and Eternal condemnation in the life to come, let us then in the fear of God shun it, as most abominably evil and pernicious; for every Drunkard is the

Devils

The dreadful Character

Drunkenness: a very limb of Satan. Drunkards rather resemble brute beasts than men: For 1. how do their eyes stare out at their heads? How do they come and froth at their mouths like Boars? do not their tongues faulter in their mouths? Are not their heads as heavy as mill-stones? And their wits as it were drowned in their cups; therefore howl ye Drunkards, and weep for the destruction that shall fall upon you. A Heathen could say, he was better born than to be a slave to his body. Tell that are Christians, let us say, we are better born than to dishonour and disorder our bodies by filthy drunkenness; we should be better born and better bred than to be slaves to our sensual lusts and affections. It is a saying of our Tobacconists when any relate their smoking practice (O say they) he was never so well bred. O that Christians would say, when any entice them to be drunk, that they are not so ill bred, that they cannot so disgrace their honourable calling and profession so much. You have heard now the evil of this most heinous sin of drunkenness, together with the most manifold miseries and calamities that attend it: namely, loss of credit, good name, and Estate: and without repentance eternal loss both of soul and body in Hell fire for ever. Oh then for the Lords sake, Christians, Abstain ye ye you love your own precious souls, fly from this heinous sin.

as from a Devil that will damn you for ever. I beseech you hate and abhor it, thou art worse then a beast if thou dost not: what wilt thou endanger the loss of thy estate, and hazard the health of thy body, and the eternal welfare of thy Soul for a little drink, a little swill? O do not venture the loss of thy soul, thy precious & immortal soul, for the enjoyment of a little swill, to please thy own base sensual Lusts and affections. O do not drink and quaff away thy Soul to hell; thou wilt repent thee if thou dost, for out of hell there is no Redemption. Consider then betimes in the fear of the Lord, every time thou goest to the stinking Ale-house to be drunk, thou goest on the Devils score and he will have his penitents out of thee in hell, thou shalt then pay the reckoning to him, both thy soul & body too, will then be little enough for the Devil, he will not do as the Ale-wives use to do, turn you out of doors when you have no money; no, but he will torment both thy soul and body in hell-fire for ever.

I beseech you consider, Ale-houses are the Devils Accademies the nurseries of all vice and Wickedness, the Devil sends men to the Ale-house to be drunk, and the Ale-house sends men to hell to be damned: both the Devil and the Ale-house are beholding to one another for customers: the Devil is the best friend the Ale-house

The Dreadful Character

that hath, he sends them many a burning Co-
lour, and sets in fire for the ill-will, the
Evil might want guests in Hell: Consider
what St. Paul saith to the Corinthians, No
drunkard shall inherit the Kingdom of Hea-
ven, unless he repent. The good Lord awa-
ken every sinful drunkard out of security, and
bring them to repentance and amendment of
Life. To conclude, in a word, Walk honest-
ly as in the day, as St. Paul saith, not in Ri-
cing and drunkenness, nor in chambering
and wantonness; but put ye on the Lord Je-
sus Christ, and make no provision for the
Flesh, to fulfil the lusts thereof, Rom. 13.
For the grace of God which bringeth Salva-
tion, hath appeared unto all men, teaching
them to deny ungodliness and worldly lusts,
and to live soberly, righteously, and godly
in this present World, looking for that blessed
hope, and the glorious appearance of the
great God, and our Saviour Jesus Christ,
Tit. 2. 12, 14. Whether ye eat or drink, or
whatsoever else ye do, do all to the Glory of
God, to whom be glory and honour for ever
and ever, Amen.

16 66

FINIS

